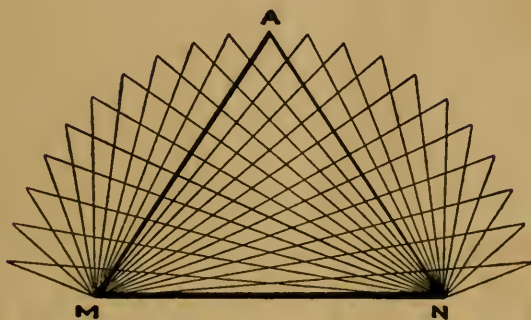


# THE GREAT WORK IN AMERICA



*The Philosophy of Individual Life*

MAY, 1925

Volume I

Number I

## THE GREAT WORK IN AMERICA

A monthly magazine, published by J. E. Richardson, the first day of every month. This journal co-ordinates the known facts and principles of physical Nature with the demonstrated facts and principles of spiritual Nature; giving to the world an authentic statement of the teachings and findings of the Great School Of Natural Science.

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VOLUME I

MAY, 1925

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## THE GREAT WORK IN AMERICA

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The student of literature, in its relation to the development of the human soul, needs only to stop at the first news stand and examine the exhibit of current magazines to obtain a clear and comprehensive reflex of the present development of human intelligence.

This statement has reference to the millions who find palatable mental food and drink to satisfy the demands of their intellectual and spiritual appetites, in the current modern literature they find listed upon the menu of these mental chophouses—the public news stands.

Even a casual examination of the contents and general make-up of the average periodical, journal or magazine to be found at these open “mental restaurants”, will betray to the investigator the fact that the publishers had definitely in mind these well-defined purposes:

1. To make money.
2. To intrigue the interest of the largest number of individuals possible, to the point where they would pay the price indicated in bold and conspicuous type on the front cover page.

The latter purpose is important only in that it contributes to the first.

This reduces the proposition to a purely commercial basis, and humanity pays the price.

Among all the modern magazines that invite your attention and interest today, how many of them are inspired by a deep, abiding and impelled desire and purpose to render to their patrons a vital and altruistic service? How many of them are prompted by an irresistible desire to lift the souls of humanity from out the dust and dirt of mental depravity and physical materialism into the glad sunlight of spiritual Truth, the truth that will liberate them from the bondage of ignorance and superstition? In short, out of all the innumerable periodical publications with which you are familiar, of how many can you truthfully say: “Here is a magazine with a mission—a noble, uplifting, unselfish, vital and humanitarian mission?”

I am asking you, dear reader, to accept these questions as a direct

appeal to you for definite information. I am asking you to give them your earnest, sincere and unbiased consideration, because I am impressed with the profound conviction that the number of such uplifting, inspiring and beneficent publications is extremely and depressingly limited, at the present time.

And then—if you are impressed with the correctness of my conviction—I want to bring to your own heart and consciousness the inspiration of a *great joy*, in the humble but unqualified and earnest assurance that THE GREAT WORK IN AMERICA is justly and truly entitled to a conspicuous place in the limited column of "*Magazines With a Mission*".

To make this important fact stand out more clearly to your mental vision, let me explain:

1. It is published and distributed solely for the benefit of its readers.
2. The only income it will bring in will be limited to subscriptions; and these will cover but about one-half the actual cost of publishing and distributing the magazine through the mail. The balance will be made up by my contributing editor and myself, for the present, and until such time as there are others who desire (and are able) to join us in carrying that responsibility and burden.
3. There will be no advertisements carried by the magazine, except those which give to its readers and patrons a knowledge of the books and other literature and Work of the Great School back of the entire movement. These will be carried free of charge, and will not obtrude themselves in such manner as to distract attention from the reading matter which carries the monthly message of the GREAT SCHOOL OF NATURAL SCIENCE to the readers of the magazine.
4. In behalf of the Great School, the Great Friends who constitute its members and coworkers, my editorial staff and myself, I desire to convey a personal message of appreciation and thanks to each and every subscriber and to every other individual who, in any way, shall become our friendly and sympathetic helpers in the fraternal work of making it possible for the public, in general, and our patrons and friends, in particular, to drink deeply from the inexhaustible fountain of exact and definite knowledge of LIFE, in its threefold aspect—physical, spiritual and psychical.

The scope, method and purpose of the magazine—"THE GREAT

WORK IN AMERICA"—cannot be suggested, much less conveyed with definite certainty, within the limits of a paragraph. Its *scope* is as broad and as deep as are the constructive interests of the human entity, in its manifold activities—physical, spiritual, mental, moral and psychical.

Its method will exemplify that of the Great School:

1. In that the definite knowledge its messages contain will be couched in the simple and definite language of exact science, so simple and so free from technical terminology, that an intelligent child may understand its meaning and apply its instructions and its knowledge to *the living of a life* in conformity with the Constructive Principle of Nature.

2. In that the principles underlying and the processes involved in, the phenomena of spiritual life and experience, in all their constructive relations and manifestations, will be elucidated in such manner as to differentiate them from the destructive, and make clear the fact that it is possible for man, in his capacity as a "human radio", to "tune in" on the harmonic activities in all the realms of Nature, physical, spiritual and psychical, without opening the door of subjectivity nor inviting the operation of the destructive principle.

Its *purpose*, primarily, will be to *tell the truth*. Its secondary purpose will be to tell it in such manner as not to wound, hurt or offend any honest individual who is seeking to *know* the truth concerning the life that is and the life that is to come. Its next purpose will be to convey its messages of truth to the largest number of earnest seekers possible under existing conditions and circumstances, in such manner as to intrigue the interest and command the respect and confidence of our readers, regardless of the scientific, religious or philosophic schools in which they have received their education.

The writer of this editorial is to be the Editor-in-Chief of the magazine. As such, it will be his responsibility to see that the entire contents of the magazine shall express the *Spirit and Purpose of the Work* and be in alignment with the teachings and findings of the Great School of Natural Science, wherein he has been an accredited Member and representative for more than forty years. In this capacity he hopes and expects to do the *best work of his life*—a life that already has passed man's allotted span of "three score and ten", but whose intellectual activities and powers are at their meridian height,

and whose life is unreservedly consecrated to the Work of the Great School.

He feels himself especially honored and most ably and wisely supported in his work by an "Assistant Editor" in the person of his beloved wife, Noneta S. Richardson, who comes to that work from twelve years of the most rigid and exacting instruction in the principles of the Work and in a technical knowledge of literary expression and values. She has the natural gift of literary expression acquired by very few women of the present generation, and her careful and exact scientific training gives to her writings the charm of simplicity and exactness which eminently qualify her to convey to the women of America, and to womankind in general, the message which the Great School is holding in reserve for them and will give to them through her, in the columns of this magazine, from month to month. From a departmental viewpoint, her work will be the "Women's Work" of the Great School In America; and I do not hesitate to assure our students, friends and fellow seekers for a better knowledge of Truth and Life, that they will find the work of my assistant editor full of the food for which their souls are hungry, and seasoned by the condiments of a fine intelligence, an exalted idealism and a profound sense of Personal Responsibility.

This leads me to the one subject of which I most desire to speak unreservedly to the future readers and patrons of this magazine. The one individual, in whose life and work their interest and wonder will most naturally center, is my first "Associate Editor", Joseph A. Sadony.

Mr. Sadony, whom we all honor for his sterling qualities of character and mental and psychical development, and whom we are graciously permitted to refer to and address as "Joseph"—is a "*Natural Psychic*". The students and friends of the Work, as well as those who have read the volumes of the "Harmonic Series" (the text works of the Great School), will understand that this means he has been a psychic from infancy, and has retained his remarkable psychic powers throughout his entire life, to the present moment.

That I may introduce him to you in the light of Truth, and without even so much as a shadow of misrepresentation, it is necessary for me to digress for a brief explanation.

The students and friends, who have already made a careful read-



ing of the volumes of the Harmonic Series, know—and those who hereafter shall read them will learn—that these text works of the Great School differentiate most clearly and emphatically between the Constructive and the Destructive methods of spiritual and psychical unfoldment. They make clear the fact that these two methods stand for the *Right Way* and the *Wrong Way*. The destructive method, which stands for the wrong way, develops “subjective mediumship” and “hypnotic control”. The constructive method, which stands for the right way, develops only the independent and natural psychic who, at all times, has absolute control and mastery of all his faculties, capacities and powers; and at no time is he subject to the domination or control of any other intelligence than his own. His psychic development is always, and in every respect, the development of Self-Control and Self-Mastery.

Throughout the text works of the School, it is pointed out, again and again, that the Natural and Independent psychic may produce and exemplify all the objective phenomena of both mediumship and hypnotism—and *vastly more*—without, in the least degree, himself becoming subjective, or forfeiting his independent power of Self-Control.

You will now understand, when I tell you that Mr. Sadony—my first associate editor—is a natural and independent psychic, that he is NOT a “medium”, in the remotest sense of the word. Neither is he a subject of hypnotic influence, in any degree whatsoever. On the other hand, he is a Natural Psychic, and, as such, possesses the independent power of contacting the spiritual side of life, and those who abide therein, whenever he so desires, and without, in the least possible degree, subjecting himself to the destructive principle, or invoking the operation of the subjective psychic process, or inviting any of its dangers and destructive results. I want the readers of THE GREAT WORK IN AMERICA to bear these facts in mind throughout the years to come; for they are going to know Mr. Sadony in his Work, and drink deep from the cup of his knowledge.

The human intelligence betrays many strange and remarkable characteristics. One of these is its natural tendency to run in grooves. Because the facts of history convince us that a certain phenomenon existed 5000 years ago, we are inevitably impelled to think of it only in its historic aspect. We come to regard it as a thing peculiar only

to the civilization of 5000 years ago. We do not associate it with the present.

To draw the parallel, the fact of "Prophecy" we associate only with the civilization that preceded the Christian era. We regard it as a psychological phenomenon peculiar only to the civilization of the most remote history of the human race upon the planet. We do not associate it with the present, nor regard it as a phenomenon that has any relation to the civilization of today.

If the readers of this magazine were asked for their views and convictions concerning the possibility of "Modern Prophecy", or the existence of a genuine "Prophet" in this year of our Lord, 1925, at least 9 out of every 10, possibly 99 out of every 100, would betray, without the least impulse to restrain it, a broad smile of utter incredulity.

But directly in the face of that smile, I want to say, here and now, to the readers of this magazine, that we have, at this very moment, and in our very midst, quite as remarkable, just as genuine, and vastly more versatile and wonderful a Prophet than was the "prophet Isaiah", the "Prophet Jeremiah", or any other of the so-called "Prophets of Old".

And his name is "*Joseph A. Sadony*". He lives near the town of Montgaue, Michigan, on his charming and beautiful little ranch—which he affectionately calls "*The Valley Of The Pines*".

His family consists of himself, his beautiful wife, "Lillian", his two splendid boys, "Joseph" and "Arthur", respectively 17 and 15 years old, and a young man, "Meredith Beyers", who has come to fill a most important place in Joseph's life and work. Their life together, there in *The Valley Of The Pines*, is one of beautiful simplicity and absolute normality. They are all wholesome human beings, in a wholesome environment, living a normal and wholesome life of service to humanity, without thought of material compensation.

It will be my privilege, in future issues of this magazine, to tell you many things of profound interest concerning the relation which "*the Prophet Joseph*" and I sustain to each other, and of the phenomenal manner in which our paths and our Work have converged until they have finally brought us together, in full and complete recognition of our true relations as fellow workers in the same Great School. Having come together on this plane of activity, we have clasped hands



of fellowship and will walk side by side henceforth, companions and coworkers in the same great Cause of Truth and Humanity.

As heretofore, my own work will have to do, more especially, with the scientific aspects of the Great Work.

His will be more directly associated with the phenomenal aspects of the same Great Work.

And, together, we shall be able to demonstrate to the world, and to you who are truly interested, the unity of the Great Work, and the exact coordination of the scientific and the phenomenal phases and departments of the same work.

The editorial work of Mr. Sadony will appear under the caption, "*The Valley Of The Pines*", and I am anticipating that therein you will find, in each and every issue of the magazine, much wholesome and enticing food for the soul, and enlightenment for the intellect.

Clarence Thomas, who is to be my second Associate Editor, comes to his work especially equipped to render a most valuable service to the Cause of Truth and Humanity. He has been an earnest student of psychology for many years; and it is my privilege and great pleasure to be permitted to conduct him over the exacting and technical work of his own spiritual unfoldment in conformity with the Constructive Principle of Nature.

Mr. Thomas has known Mr. Sadony very intimately in his work, over a period of many years. He has been a personal witness to the literal fulfillment of some of his most remarkable prophecies. He is, therefore, in position to speak with authority on that subject. He is also an accredited student of the Great School, under my own personal instruction, and is, therefore, definitely schooled in the science underlying all the phenomenal work of Mr. Sadony.

His editorial work will be largely devoted to the coordination of my own scientific work with the inspirational and phenomenal work of Mr. Sadony; thus presenting to our readers, in the most careful and detailed manner, an exposition of the Work of Natural Science from its two-fold aspect of "*Facts*" and "*Phenomena*", or "*Science*" and "*Inspiration*", Mr. Thomas' work will also emanate from "*The Valley Of The Pines*", and appear in that department.

I confidently anticipate that his work is going to be one of the most interesting and fascinating features of the magazine, and that his contributions will find a responsive echo in the heart and soul of

every earnest and thoughtful student and reader.

Dr. W. A. Guthrie, of Franklin, Kentucky, who already has done much to make the magazine a possibility, has his home in the South, where it will be impossible for him to carry the responsibility of the Work from the standpoint of active editorial supervision. For this reason only he has graciously agreed to act in the capacity of a "Contributing Editor".

Dr. Guthrie is a prominent Freemason, as well as a learned student of psychology and the Great School and its Work. His work will consist of such editorial articles as he shall find it possible to contribute, from time to time. Whatever may be the subjects of his contributions, the readers of the magazine may be assured of their interest and value.

In addition to the various departments and lines of the Work already outlined, I am hoping the officers and members of the various "SADOL" councils throughout the country will contribute something each month of interest concerning the educational work of passing on the knowledge of the Great School. This movement has full and complete charge of the departmental work of education of students by correspondence. Its work is of the most vital importance to the growth and development of the student body throughout the entire country. The headquarters of this departmental endeavor is in the city of Ann Arbor, Michigan, and is presided over by my beloved Brother, W. W. Mann, who has devoted years of the most ardent and active service to this work—giving both his time, thought and active service without material compensation of any kind. He has proven that it is possible to live a life that exemplifies the real Spirit of the Work.

A department of the work to be designated "THE QUESTION BOX", will be devoted to the answering of such questions as the readers of the magazine may desire to submit to the editor-in-chief for his consideration. He does not promise to answer each and every question submitted to him, for the following reasons:

1. The information desired may be quite beyond the limits of his definite and personal knowledge. He does not profess to be omniscient—by several precognitions, presumptions, cycles of science, or unlimited storehouses of knowledge. But, insofar as he is able to do so in such manner as to be of real service, he promises to respond to

such intelligent questions as are submitted to him.

2. In a magazine of the size and capacity of THE GREAT WORK IN AMERICA, the problem of space is always to be considered. There are many questions, even within the definite knowledge of the Great School, which could not be answered within the space limitations of this department. It would be a waste of time and energy to attempt to answer such questions.

3. Many questions could be asked which would not be of sufficient general interest to be of value to the readers of this magazine. A wise editor must always consider the best interests and needs of his readers. Hence, those who submit questions to this department for answers, should endeavor to keep within the lines of information of value to our readers and patrons.

It will be my personal privilege and pleasure to preside over this department; and I shall endeavor to make it both interesting and educational. To that end, I am asking the friendly and sympathetic interest and cooperation of all those who contribute to this department. Together, I feel that we shall be able to make "THE QUESTION BOX" a real storehouse of information that will make it an outstanding feature of the magazine, and a vital center of interest wherever THE GREAT WORK IN AMERICA shall find a welcome.

This first issue of the magazine goes to its readers with the unqualified sanction and approval of the Great School. It carries with it a personal greeting from each and every member of its editorial staff, as well as from the individual Workers everywhere who seek to make it a Messenger of Truth.

The Spirit back of it is that of the "Builder". The keynote of its attitude toward all mankind is that of *Tolerance*. I believe I speak truly when I say that every member of our working staff is deeply imbued with the sentiment: "Judge not, that ye be not judged." Deep down within our hearts we recognize the natural right of every individual to "Worship God according to the dictates of his own conscience".

We are not mere "iconoclasts", going about shattering and destroyed the idealistic images of our fellows. It is our conviction that no man has a moral right to destroy a comforting belief, merely for the gratification of a destructive impulse, nor until he is able to replace it with a constructive Faith in something better.

Our purpose is to present to the world, simply, modestly, humbly and without dogmatism, the tried, tested, demonstrated and verified Truths of Natural Science in such manner as to appeal most strongly to the reason and conscience of our readers, regardless of the scientific, philosophic or religious schools, cults, churches or other organizations with which they may be affiliated. May our efforts be fruitful of much good.

\* \* \* \* \*

*From the Valley of the Pines.*

## PROPHECY.

JOSEPH A. SADONY.

If I have prophesied correctly, even once, this is proof of the possibility to prophesy.

There are no miracles.

An invention, a book, a painting, a bit of sculpture, or whatever the handiwork of man, is the manifestation, and consequently the absolute evidence of a thought. The thought, or that which is the seed or cause of the thought, gives it birth in accordance with definite natural laws.

Thoughts are wreaths of evaporating intelligence.

We can conceive of nothing that has not its seed, reflection or possibility within ourselves.

Thoughts are composed of that of which one's vitality consists.

We can create or materialize nothing of which we do not ourselves consist.

Man with all his ingenuity and constructive capacities can discover nothing new. He merely conforms to laws already existent for ages. His sensibility of mind or consciousness but absorbs the radiance of existing facts and truth.

There are no miracles.

Every tool, every machine, every mechanical device in existence is fundamentally but a stiff and crude reproduction of some sort, of something particular in the human make-up.

We are like electrical dynamos. Or electrical dynamos are like us.

The nerves are the wires which carry the impulse. The blood in the arteries is the iron core which induces the magnetism that we call attraction or love. Ambition or desire is the voltage or pressure. Endurance is the amperage or volume. Circumstances become the rheostat. The soul within is the Engineer or Master.

A Master Engineer can read and understand the indicators, telling of the voltage, the amperage of machines. Even of other machines than his own.

It is easy to understand when one has mastered the "little mysteries".



The uninitiated cannot understand the power of electricity.

Wireless telegraphy still proves less comprehensible to the world at large. And even in the face of its general usage, its evolution to the radio for long was considered an impossible dream.

People marvel at the possibility of sensing thought in the air. . . . Yet, man cannot reach for an object, to which at some stage of his development, he is not entitled.

The imagination governed by reason is the forecaster of future events. God places in man's make-up future realities which can only be interpreted by the imagination or in visualized pictures. . . .

When a man has something new, or claims a power above the ordinary, such as prophecy, the masses flock to him and say "Let me see. Let me see."

The wiser people say, "I will wait until he has been established five years. If he lasts that long he must have something, and then I will go and see him."

The still wiser men say, "We will wait ten years."

The students of philosophers say, "We will wait twenty years, or perhaps thirty years. Then if he is still alive, we can be certain that he has something worth investigating."

But the philosopher says, "I will wait until the day of his death, and go to see him at the side of his death-bed to receive his message."

Thus the curious, the doubter, the skeptic, the scientist and the "man who knows" approach the worker for new unfoldments of Nature's laws.

The "man who knows" comes last. He comes as friend to friend.

As he approaches the bed, he reaches and clasps the worker's hand, saying, "Well, here we are." A moment later he adds, "I've known we have been working for a common cause. That is why I have appeared cold, negligent and indifferent. But my love has been secure, faithful and true.

"When you behold those things that are possible, which I have seen, you will thank God for the scars of neglect your heart carries. That is the reason for my silence.

"I could easily and early have advised you how to build your beautiful mansion, that the world would glory in, but I knew the foundation would crumble and it would destroy your hope and faith to see it.

"Be hopeful, that you may be worthy of the honor conferred upon you." . . .

My philosophy is not new.

My power is not new.

It is but the true inspiration of the prophets of old. For I do prophesy things that are to come.

Many thousands of people ask about my work. They demand an explanation of it, with admission or refutation of the many things they have heard. They seek some intelligible "cause" or "means" to account for the effects and results which they are forced to admit, with or without hesitancy, that they have observed.

To these I am always glad to reply. Because of their friendship. Because of their evident sincerity. In short, because they seek, knock and ask at my door.

I have no desire to convince anyone of anything.

I have nothing to say from my front door-step.

But upon hearing a knock I hold open my door. Answering the voice of the friend or stranger, I can do naught but say "Come in".

Then each must judge for himself, as I have judged, as others must judge. . . .

That I have found "something" I do not deny.

That the majority of people in this world have not as yet found "it" cannot be denied.

But . . . That "it" is the heritage and the flowering of mankind—the result of evolution. . . . That each of you possess "it", even use "it", with or without being aware of the fact. . . . That "it" is yours for "possession" and "use" for the asking—and by the simple observance of Nature's most evident constructive laws. . . . I DO CLAIM.

. . . Today, I see a beautiful woman thoughtless of the morrow. That tomorrow tells me of her disfigurement while she smiles away her opportunities, and society bids me be silent. . . . I see a sleek banker whose Fate tells me that it is waiting only for the tomorrow to wrest from his hands his wealth, his wife, his friends. . . . I see Youth in full vigor and young hope. At his side disease casts dice with death. . . . A friend reaches out his hand to me with a smile on his face. I long to love him. To trust him. He does not know that I see a dagger in his hand. That I already feel the spot where it will enter. . . .

This is the price I pay.

But, it is a bargain. For when all pay the price, at last, Brother-

hood is thrown in. Then "Peace on Earth", and Paradise found again.

For Thought, which is the root and seed of all growth, may not be hidden. And thrown to the sun, night weeds will die. . . .

All men prophesy within the boundaries familiar to their own ambitions. Their scope of thought measures their prophecy. "I don't believe it will rain today," they say. "I wonder if . . ." and then the conclusion of their own thought is forgotten.

Artists and authors strive to imprison their visions in pictures, symbols, words. Musicians and dramatists anticipate the trend of human emotions.

Each generation brings its greater and lesser prophets. We call them "men of foresight" and speak of their deep insight into this and that. They do not all cry out to the world. They may prophesy by their endeavors. They may materialize their visions before others think to reap the harvest of what is possible.

A genius confines his thought and efforts to the field of his interest. He specializes. He speaks with authority of the past and the present, which entitled him to "expectations". These are nothing less than predictions and prophecies.

A genius is but the opening in the wall that upholds truth and wisdom.

But loose impulses cause genius to turn to insanity and the victim to lose the power of his compass. A controllable imagination indicates that there is no wall between the spiritual and physical.

So false prophets are many. Inordinate thirst for gain or fame carries many out of bounds on the wings of an imagination nourished by greed, vanity, selfishness, and is not governed by reason.

And we are lost by the words of fools and find our way by the prattling of babes. . . .

Prophecy.

Call it a "hunch", an "inspiration", a "feeling in the bones", or what you will.

We but grasp at the thing we would be. Many minds are pregnant. Few give birth.

But prophecy is the result of knowledge gained through experience, amassed through ages and ages of effort. Knowledge that has been recorded as the rippling sand on the sea-shore record the evi-

dence that there have been waves as Sculptors. And when you see the waves they tell you that they are Sculptors at work, doing what they have done for centuries and will continue to do.

Prophecy.

It is the intuition that has evolved from animal instinct through knowledge in man to "itself" as the mark of the superman that we each may become.

It is a recognition and use of that law which governs the crystallization of minerals. That law of individuality which governs instinct that marks milestones of distant species in animals. That law which shapes character and personality in man.

We all possess the ability to "foresee". But our objective desires are often too strong to allow the subjective thoughts to rise to the surface of consciousness and live. Meals and sleep come too close together for most. And the desire for excitement and companionship deafens the ears to the secrets whispered in seclusion, and the eyes are blinded to the picture records of the soul. . . .

I have often been asked about the "market quotations", "What am I going to do tomorrow?" etc. These things do not interest me. They are momentary. There is no profit in that.

Never measure what you are doing by seconds, nor what you have done by minutes, but what you will do by centuries. It is the big thing "What MUST I do to succeed" that counts. It is not the raw, uncooked food, but a table spread with which I am concerned.

Not the idle "What time is it?" but "Is this the hour of my death?"

In reference to lost articles. I am never interested in the subject, or in locating them. Enough that we find and take care of what we possess.

If harmony is lost, I am on the job. . . .

The mental and emotional foundation of all humanity was shaken by the world war. And in gaining its equilibrium it must naturally grope for spiritual truths. But in reaction it swings to extremes. In its blindness it is too ready to throw down the truths as exemplified by master-minds, and rushes from place to place seeking an easy religion.

Humanity governed by selfishness, hypocrisy and superstition.  
What the eye sees not, the ear must hear.

Where outward senses fail to recognize, reason must find a solu-

tion. All faculties must work in unison.

Science must corroborate the truth of Religion, and vice versa, if the mystic triangle, our only rigid form, is to stand for man and truth.

There are two great factors—Faith and Science. Two rules and royal ways, and both are evidently right. Is it expecting too much that Religion and Science wedded, would result in the transformation of the world into one large human family with many children? . . .

The possibility of our loved one returning after having passed away, or at least sending some message, cannot be doubted. But it is the unreliability of the method used in receiving these messages, as well as the unreliability of the person receiving them, which gives rise to a question. The truth is mutilated and exaggerated and the open-minded victim easily duped.

We often try short-cuts in life. Or try to run a narrow-gauge car on a wide-gauge track, and wonder why there are so many bumps.

Better rush nothing. Simply let each cell burst as a bubble, deposit its sediment and, like the minutest bit of life in the coral, lend itself to help form a structure that is indestructible in all its beauty.

My faith in a fountain-head of truth makes me susceptible to its influence. It opens my mind to the realization of the law of cause and effect.

It cautions me to incorporate reason and logic with the surety that my judgment will demand it in the building of my temple. . . . Never forgetting love . . . for love has hope where reason dies of starvation. . . .

It warns me to endow the frame-work of character with strength as well as to adorn it with beauty.

To preach and to practice.

To live and help live.

To acquire knowledge and to shape it, the better to understand.

It holds as an aspiration toward that Fountain-head of all Wisdom whence we came and toward which we travel. . . .

I hope it is understood that it is impossible for me to have the sensitive receiver of my brain always open to every event, calamity or happening that may occur. I am human and I may be tired and asleep just long enough to prevent warning my own son against being killed. . . .

I know there are some things in the future that we should not



know . . . yet. Our minds cannot comprehend them. So why use up mental vitality trying to analyze a problem too complex for our present implements? . . .

Even though it may convince one of the various methods by which Nature unfolds her secrets, I have found that it is not always my predictions and prophecies that really count. There are other things that matter most.

It's not the amount of work we do, but the quality of the wage received for it.

It's not our wages, but what we did to earn them.

It's not what we do, but the attitude of soul in the doing.

It's not our mere intentions, but our accomplishments.

It's not what we liberate by the tongue, but what our eyes and ears record.

It is not by force of will to conquer, but by receptivity to fact.

It is not how we have lived, but how are we able to die.

It's not what we have been, but what we are.

It's not what we give, but how it is received.

It's not what we give, but as we give.

It's not what we teach, but what we practice.

It is not the flower of genius that we carry while we live, but the century plant of our efforts which blooms years after our dissolution.

. . . Yes, these things matter most.

EDITOR'S NOTE.—Concerning the articles which will appear in *THE GREAT WORK IN AMERICA*, emanating from the *Valley of the Pines*, and appearing under the name of Joseph A. Sadony, a word from the Editor might be advisable.

For thirty years Mr. Sadony has devoted his life to the solving of human problems.

His studies have been with the human mind and its ways and by-ways, with the human emotions and their reactions, with the soul of man and its attributes, capacities and powers. He has studied man's strength, his possibilities, his weaknesses, his limitations. He has explored the human heart.

To such an extent that he has declared that, far from being a dead thing, the "spirit of prophecy" is a vital activity of the soul.

In this, his chosen work, he has been content for thirty years to labor for his friends and their friends. He has given a word of advice, soothed a hurt, made a prediction of some coming event, or

has done whatever might be to the satisfying of a particular need.

Having the power of prophecy, he has used it in assisting those who have been able to get in personal touch with him.

This labor of love has been carried on by personal acquaintance-ship and in a broader way by correspondence. His correspondence has grown to great proportions. Letters reach people interested in nearly all the states of the Union and in twenty-six foreign countries.

Through the years this personal touch has endeared Mr. Sadony to hundreds. Indeed, many have traveled long distances to the *Valley of the Pines*, that they might meet him and talk to him.

The time has come when it seems advisable to extend the field of the knowledge of Mr. Sadony's work. And students of life who have not had the privilege of personal acquaintance may learn of him and his "philosophy of life, of which his foresight, knowledge and living are but the fruits".

Mr. Sadony has said, "With my understanding and viewpoint, I could well afford to wait until my forty-seventh year before allowing my work to be revealed, with its results, and without mercenary motive. I have been content to regard the milestones which have marked, step by step, my journey through life. I have found that life worth while practically. And the principles may be used by others. So, if you travel my way, and find my methods agreeable, we may bathe in the same pool, and drink from the same brook."

While his work is and perhaps will continue to be personal, what he has said and says, I believe will be of value to those who are trying to bring their lives into harmonic relationship with Nature's beneficent laws.

With this in mind, it is intended to publish such written matter from Mr. Sadony as is available.

For the most part the articles will consist of material gleaned from Mr. Sadony's note-books, and from his voluminous correspondence files.

I have been granted the privilege to edit such notes and extracts from his letters.

Mr. Meredith Beyers, who is a close friend to Mr. Sadony, and a student of his, will assist in making possible this work.

A few more words. My association with Mr. Sadony covers a period of some years. I know by experience of his ability to prophesy. I know of his labors, his tireless efforts to befriend both friend and stranger.

CLARENCE THOMAS.

## THE QUESTION BOX

When Vol. IV of the "HARMONIC SERIES", entitled "*The Great Known*", was in process of formulation, I invited the students and friends of the School and Work to send in any questions, concerning the Spiritual Life and World, which they would like to have me answer for them, as the sole Representative of the Great School in America. The response to my invitation was far beyond my anticipations; and, as a result, I received a very large number of interesting questions which I found myself unable to answer in *the book*, for lack of space. Hence, I had to leave a considerable number of these questions unanswered. I have kept them, however, in the hope that I might later find some channel through which to answer them. The publication of this magazine now opens the way for me to fulfill my promise and give to the good friends the answers for which they have waited so long and so patiently.

Inasmuch as there will be other questions in the minds of many of the friends of the Work, I now renew my invitation to the readers of this magazine, to send me, at any time, such question, or questions, as they would like to submit to the Great School for answer—concerning the spiritual life—and I will be glad to answer as many of them as I can, from time to time, in this department of THE QUESTION BOX.

From the large number of unanswered questions I still have on hand—which I found it impossible to answer in "*The Great Known*", for lack of space—I am selecting the following for answer in this first issue of our magazine:

QUESTION: How do you reconcile these two paragraphs in "*The Great Known*"—Page 231, paragraph beginning at the bottom; and page 265, last paragraph?

ANSWER: I have examined the two paragraphs very carefully, and I do not find anything that seems to need "reconciling". If there is anything in these two paragraphs that seems to you to be contradictory, I will be glad to have you point it out to me very specifically—so that I may understand the exact point to which your question refers.

QUESTION: Is competition, in human economic relations, constructive?

ANSWER: Under certain conditions, and within certain limitations, it is.

An illustration: Not long ago, a discovery was made which placed within the service of the people of America one of the most beneficent agencies known to mankind. It was difficult to obtain, which made it expensive to produce. But the competitive efforts of our people soon brought the price within the reach of those who most needed it.

Suddenly a foreign "Trust" was formed and obtained control of the supply of the material. As soon as this trust was in working order, it put up the price of the raw materials to a point where it is now virtually out of reach of the poor who most need it. If competition had not been shut off by the trust, the poor people of the country would today be enjoying one of the greatest blessings that could be bestowed upon them. But, with competition strangled, the benefits are now reserved for the wealthy who can "pay the price".

QUESTION: Is not Communism expressed universally (so far as known) by Nature in all life below that of Man?

ANSWER: The correct answer to your question depends, somewhat, upon just what *you* mean by "*Communism*".

For instance: According to the generally accepted scientific use of the term, "Communism is a system of social organization in which goods are held in *common*". And the word "*common*", in this connection, means—"Belonging or pertaining to the community at large, either as a *social* group or as a *political* organization".

Considering your question from this particular use of the term, it does not seem to be exemplified, or "expressed by Nature in all life below that of Man".

A single illustration, perhaps, will be sufficient to make this clear—especially to the so-called "Naturalist". When the season of the year arrives for squirrels to gather "mast"—such as the nuts they store for their winter supply of food—each individual squirrel constructs his own "warehouse" and fills it with nuts of his own gathering. When he has completed this preparation, he never touches this stored-up supply of food, *until* the winter snows have buried the fallen mast where he cannot reach it. Then only, he goes to his storehouse, opens it and eats of its contents—only so long as it is impossible for him to gather more. The first day the snow melts suffi-

ciently so that he can gather a new supply to replace what he has eaten, he does so.

But he does *not* share his own stock of winter food with his fellows. In truth, he will fight them away from his storehouse, as long as he can—and one of the interesting things, in this connection, is that no squirrel will attempt to invade his neighbor's storehouse, until his own supply has been entirely exhausted. In this, he seems to recognize the right of *personal* ownership.

I have often watched this—"Struggle for existence in the midst of a hostile environment"—as Darwin expresses it—and I have marveled at the loyalty and integrity which these little four-legged "individualists" exemplify in their "personal" relations.

But there is another signification given to the same term—"Communism"—which means—"Any system of social organization where large powers are given to small political units, or communes."

But the popular use of the term seems to be—"Any theory or system of social organization involving common ownership of the agents of production"—where there is also "some approach to equality in the distribution of the products of industry".

From these generally accepted definitions of the most important elements which enter into the various phases of modern "Communism"—it will be observed that the matter of *definition alone* is a vitally important thing in itself.

And, in this connection, it seems wise to drop the word of caution to all those who call themselves "Students" or "Friends" of the Great Work of Natural Science, lest we may unwittingly charge the "*Great School and its Work*" with a responsibility which it is neither ready nor quite willing to assume.

I verily believe it would be a serious handicap to the truly "GREAT WORK" which the Great School is hoping to accomplish in this country (which means for the benefit of humanity everywhere) if any of our beloved Friends and Helpers should thoughtlessly label the Great School as a "*Communistic*", or "*Socialistic*", or "*Collectivistic*", or "*Anarchistic*", or any *other* sort of an "*istic*" institution.

FOR IT IS NONE OF THESE THINGS.

It is just "THE GREAT SCHOOL OF NATURAL SCIENCE"—*nothing more and nothing less*; and those who believe in it, and have its best interests and the good of humanity at heart, will not



embarrass its humanitarian efforts by associating it with any other School, Cult, or Movement however worthy or great it may be.

*Let the Great School define itself and its purpose and endeavors—in its own way and its own terms.* The School itself will then be responsible for the WORK it undertakes and for the impression it makes upon the WORLD. But *please* do not make it *say*, nor *seem* to say, a single word outside of what it already *has* said, in the past, or *shall* say in the future—*of its own free will and accord.*

I am impelled, at this time, to speak of this subject, for the reason that many, many times throughout the past efforts of the School in America, I have received urgent and definite inquiries as to the attitude of the Great School toward this School, or that School, this cult or that cult, this Movement or that Movement. In almost every such inquiry—though thoroughly honest, earnest, sincere and worthy—there has been, in the mental background of the inquirer, the hope of receiving an answer that could be honestly quoted as justifying the convictions of the inquirer on some particular subject—of either science, philosophy, religion, economics, ethics or sociology.

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## THE SADOL MOVEMENT

A brief preliminary explanation will enable the reader to obtain a clear and comprehensive understanding of the relation which this modern movement sustains to the Great School of Natural Science.

The Great School, or School of Natural Science, is the name by which the Ancient School of Wisdom has come to be known in America. It covers a wide, almost unlimited, field of scientific research—physical, spiritual, psychical and ethical. This “Venerable School of Wisdom”—whose records are the most ancient known to man upon this planet—is composed of a voluntary association of men whose lives and labors are dedicated and devoted to the achievement and perpetuation of exact knowledge, and to the application of that definite knowledge to the development of individual life, individual intel- and individual happiness.

The most modern teachings and findings of the Great School are ligence, individual conscience, individual liberty, individual morality

embodied in four published volumes, known and designated as "*The Harmonic Series*", and in Courses of Instruction and study supplementary thereto. The *Harmonic Series* constitute the modern textbooks of the School, and their titles are:

Vol. I—*Harmonics Of Evolution.*

Vol. II—*The Great Psychological Crime.*

Vol. III—*The Great Work.*

Vol. IV—*The Great Known.*

Vol. I covers the *Universal Principle of Polarity* which operates throughout the four distinct kingdoms of Nature, mineral, vegetable, animal and human; and discovers to the lay mind the constructive processes of Evolution in operation, on both the physical and the spiritual planes of matter, life and intelligence. To the millions living today, as well as to those of the generations yet to come, who may not fully realize the purposes of *this present life*, it opens the portals of the Soul to a knowledge that *this* life has immeasurable possibilities which *do not exist* in the life to come. Thus, in simple and comprehensive language, it explains the *purpose* of this present life and the advantages of "*living the life*" while on earth so that one may escape, in the life to come, the endless consequences of transgressing the Law of Moral Accountability and Personal Responsibility.

Vol. II shows how and why those who seek, through hypnotic and mediumistic methods, to prove the fact of a life after physical death, fail to accomplish that result scientifically, and therefore fail to obtain the satisfaction they seek. It demonstrates that hypnotism and mediumship are but different expressions or manifestations of the same destructive principle of Nature in Individual Life.

Vol. III explains how one must *live* and what he must *do* to enable him to demonstrate the fact of another life *constructively*; and that any individual who has "*The Intelligence to know, the Courage to dare, and the Perseverance to do*", may accomplish the "Great Work" of Self-Development and Self-Completion, and constructively make the demonstration of a spiritual life after physical death. But more important than all this, it explains how one may "*live the life*" on this earth plane in such manner as to derive the greatest *benefit*, and thereby fulfill the *purpose* of his earthly existence.

Vol. IV gives a comprehensive explanation of conditions upon the spiritual planes of life, and shows that they are as natural—as much

a part of *Nature*—as the physical world in which we now live; that it is neither an UN-natural nor a SUPER-natural condition, but literally as *natural* as the physical life; and that the spiritual planes are inhabited by people just as *natural* as those upon the earth plane.

The teachings of the Great School are the same, in principle, as the authentic teachings of the Master, Jesus, and those embodied in the ritualism and symbolism of Freemasonry. The Great School presents the fundamental *Principles of Nature*—in their relation to human life and living—from a purely scientific standpoint: whereas, Jesus was compelled to deliver them in parables, while Freemasonry has clothed them in allegory and symbolism.

During a temporary discontinuance of the *public* work of the Great School in this country, many of the loyal students, appreciating the benefits received from the study, and desirous of sharing with others the knowledge thus gained, took upon themselves the labor and the privilege of formulating and carrying on a “study plan” of the wonderful truths embodied in the textbooks of the School and in the supplementary Courses of Study, which work was carried on through the organization of “*Councils of Sadol*” in various parts of the country.

The nature of the *Sadol Movement* is not unlike that of other fraternal organizations, except that there are no fees nor dues—other than such as each individual Council may provide for its own use. The fact that its teachings are intended to be *operative* and not speculative; that is, the application of the teachings to individual Life and Living, is considered of far greater importance than any mere letter-perfect recitation of them.

The *Sadol Movement*, like its parent—“*The Great School*”—is composed of a voluntary association of men and women who come, of their own free will and accord, and whose lives and labors are largely devoted to the acquirement and perpetuation of the teachings of Natural Science, through becoming Students and Instructors, and through the application of those teachings to their own daily *lives*. However, they are not long-haired, long-bearded, long-faced, nor long-winded proselytes. On the contrary, they are just plain, ordinary, common, every-day folks—filled with the earnest desire to live a just and upright *life* and make the world a better and happier place in which to live.

"*Living the Life*" is a difficult task, even under the most favorable conditions—in truth, it is the most difficult task set for the Soul of man; and, while it is the duty of those who align themselves with the Great School to live their lives, to the very best of their abilities, according to their highest ideals of Equity, Justice and Right; nevertheless, when you meet a member, please do not do *him or her or yourself* the injustice of thinking, even for one moment, that you are meeting an "Angel". Neither Nature, nor the God of Nature, judges with the judgment common to mere men; therefore we should be exceedingly careful *not* to judge our fellows, lest we be deceived by men of high culture and fine outward appearance, and find the plain, uncultured individual much nearer the kingdom than we had supposed.

Membership in a Council may be obtained by any person who has read the books of the Harmonic Series and finds himself in harmony therewith, by applying to the "*Advisory Board—Box 28, Ann Arbor, Mich.*"—and complying with the instructions received therefrom. There are no fees, dues nor charges for instruction—beyond the actual cost of materials used. Membership, once obtained, continues so long as the individual does not forfeit the same through flagrant violation of the immutable principles which he accepts as the rule and guide of his life and conduct on becoming a member.

Councils provide meeting places for those interested in the philosophy of Natural Science and afford an opportunity for a mutual exchange of thought and knowledge, as well as an opportunity for concerted effort in the accomplishment of much constructive work in their community.

The *Sadol Movement*, having proven itself worthy, through the loyal and fraternal efforts of its members and students, has been vested with the grateful privilege of, and responsibility for, carrying on the work of Correspondence, and Instruction by Correspondence, in this country. This opens a pathway to the door of the Great School for all honest seekers after Truth; that those who are duly and truly prepared, worthy and well qualified, may find their way to its *Temple of Light* where, without money and without price, they may obtain such knowledge as they are justly entitled to receive.

The Great School does not sell its knowledge and instruction, nor endeavor to secure "converts". Neither does it solicit students and followers; nevertheless, those who find in its teachings an inspiration

to enter into the Great Work of Self-Development and Self-Completion, and who—of their own free will and accord—desire to become students and members, will be able to find the Way—for they will not be asked for money, nor material aid of any kind.

At present there are three Courses of Study open to all students who can qualify, namely, the Primary, the Junior and the Senior. These lead up to a final course of a much more “technical” nature—designed especially for those who can prove themselves ready to undertake the sublime work of making the demonstration of another life.

The Primary Course is designed to give the student a thorough familiarity with, and understanding of, the Philosophy of Natural Science, of the fundamental and immutable Principles of Nature underlying it; and of his relation, as an individual Intelligence, Ego, Soul, or Entity, to those Principles. The purpose of the Course is so to direct the student in his work that all his efforts shall be followed only by constructive results. Scarcely realizing it, he becomes a “Builder”. He “hews, cuts, carves”—until he divests the mind of whatever “vices and superfluities” it may have been heir to, or which may have become a part of it as a result of years of environment and habit.

This course of fascinating analytical study enables the student gradually to designate the faculties, capacities and powers of the Soul, and to make a constructive use of them. They become real things—like fingers and toes—not mere abstract phrases without particular meaning or purpose.

The sincere and honest student comes to know the true meaning of “Brotherly Love”. He becomes honest and prudent, and refrains from judging his fellows and Brothers. He learns what vanity, deceit and hypocrisy are and, if a part of his own nature, to eliminate them from his character. He finds a way to govern all the activities of his life with temperance. Finally, he develops a fortitude of character and Self-Control that give him a steady Poise in the face of every difficulty. The Course covers at least one year of conscientious work for the average student, and is a preparation for the Junior and Senior Courses of study to follow.

The Junior Course of Instruction is designed to impel the student to make a careful and searching study of HIMSELF, with a view to



bringing him face to face with every weakness, fault, error, element of character and tendency that might stand in the way of his progress, bar his way to the Senior Course of Instruction, or in any way disqualify him as a worthy and consistent representative of the Great School and its Philosophy. While the underlying purpose of the Primary Course is to give the student a thorough familiarity with and understanding of the Philosophy of Natural Science, the Junior Course is designed to give him a thorough familiarity with and understanding of HIMSELF, his weaknesses, faults, errors and inherent elements of character which might, in time to come, undermine all the work done, if permitted to run their natural course.

The Senior Course of Instruction can be undertaken only by the student who has successfully completed the Junior Course. The Problems of the Senior Course are of such nature that the answers cannot be found in books, because the problems are directly addressed to the intelligent Soul of MAN HIMSELF, and can be answered only through a personal development which makes the student conscious of the answers through a realization of their meaning, as a result of definite, personal experiences. The specific reason for this peculiar method, which was formulated many centuries ago, is because the fundamental Principles of Nature underlying human life make it impossible for the student to KNOW the answer in any other way. It is a character of knowledge that is attained only by and through a search WITHIN THE HALLOWED SANCTUARY OF THE SOUL ITSELF.

The time within which it may be possible to complete any of the several Courses of Instruction is uncertain. This is because it depends entirely upon "the Intelligence to know, the Courage to dare, and the Perseverance to do". With a very limited few it might be possible, under the most favorable conditions, to complete the Work in a year. Others might require two years, some three, some five, ten, or even twenty or more; but the sincere and earnest student should not despair, for the goal is always within his reach, when he has earned it.

The student who would succeed in the study of Natural Science must make a BUSINESS of it, and never think of it as a "side issue" or as an interesting diversion to be taken up and enjoyed now and then—when he can find nothing else to do; for he will never succeed in that attitude of Soul. However, if the student is *sincere, earnest*

and *honest*, puts in what time he can in earnest study and effort, and in his daily life puts into *practice* the Principles he has learned, he WILL NOT FAIL.

The Harmonic Philosophy is founded upon an exact Science. Hence, in order to obtain results, it must be studied with at least the same degree of interest and attention one would expect to devote to the study and mastery of any other science. The value to the individual lies chiefly in the fact that every step is scientific and, when understood and applied to the problems of our daily lives, enables us to avoid many difficulties and perplexities which otherwise would be inevitable. Whether these problems have reference to this life or the life to come, the principles, rightly understood and applied, will solve them with equal facility and scientific certainty. One needs only to stand upon a business street of any modern city and view the surging, seething, restless, ambitious, ruthless, rushing tide of lawless humanity, to realize the profound need of a knowledge of how to solve the perplexing problems of daily life and living. The River of Life rushes on, and ever onward, in an endless stream—impelled, in large measure, by hatred and fear—until it becomes an irresistible torrent of uncontrolled EMOTIONS AND PASSIONS sweeping all before it in its destructive energies. Who can look upon even the mental picture and say, in his heart, that it does not profit a man to know and master the LAW by which LIFE'S PROBLEMS MAY BE RIGHTLY SOLVED?

According to recent statistics, the engulfing Stream of Life carries humanity onward through the portals of Death, at the rate of about 90 per minute—over 5000 every hour—and yet, we scarcely give the matter a passing thought.

Just a tiny mistake, a mere word, often a glance behind which lurks a shadow of suspicion, envy, jealousy, or the deadly poison of anger, or the virus of fear—if uncontrolled—may grow to such violence within the human breast as to cause one to lose his power of Self-Control for just an instant of time—and another human victim is added to the toll of Death, to be cast up on the other shore of Life's River.

The real Purpose of the "*Great Work*" of Self-Development, through the teachings and discoveries of *The Great School*, is to teach the individual so to *live the Life—while yet on earth*—as to exercise

every appetite, passion, emotion, desire, ambition and impulse of his nature (which in itself is *Right*), and to give to each the fullest possible latitude WITHIN CONSTRUCTIVE LINES; but without permitting them ever to pass those limitations and become Destructive.

The teachings of the Great School do not, at any point or in any manner, interfere with the duties one owes to God, his Country, his neighbor, his family or himself; but, on the other hand, inspires the fulfillment of these obligations and the practice of those virtues which fulfill the Laws of both God and Man.

Thus, if the individual will but *learn the Law of Life* and OBEY it, he will never go far astray.

One of the definite purposes of this magazine is to bring to the largest possible number of honest seekers for Truth a knowledge of how they may become definitely identified with the Great School and its GREAT WORK of *Spiritual Unfoldment* in conformity with the *Constructive Principle of Nature*—to a point where they may become individual demonstrators of the LAW OF LIFE, and prove for themselves the existence of a Life after physical death.

Those who earnestly desire to become identified with the Great School and its Work, and especially those who desire to take up the study of Natural Science, or who may desire further information concerning the "SADOL MOVEMENT", with a view to becoming an active Student of the Great School, are requested to write to

"Advisory Board,

General Grand Council of SADOL,

P. O. Box 28, Ann Arbor, Mich."

W. W. Mann will have editorial charge of the department to be devoted to "THE SADOL MOVEMENT". He has given many years to the service of humanity, through this Movement, without material compensation of any kind, and can be depended upon to respond, with the utmost courtesy and consideration, to all inquiries concerning the Work.

## BUILDING A LIVING MACHINE

That there is a Supreme Intelligence, a Being that we call God, is evidenced by the fact that man, with all his mental capacities and abilities to invent great mechanisms for the utilization of all forces in Nature, has never, as yet, been able to create a single atom, either animate or inanimate; and if he should ever become wise enough to create matter, it would in no degree lessen the fact, but upon the other hand it would be another link in the chain of evidence, that man was made by a Great and All-wise Being.

I presume the ultimate goal of man is that of a perfect manhood in a perfect environment; but, when we look up and down the vista of time, one hardly knows which end of the line looks the more discouraging, the past or the present. In my judgment, a lack of the proper conception of God's will with man has been the great stumbling block to man's progression. In other words, before we can live an ideal life, we must know the principles upon which man must base his ideas of God's will.

It is essential for man to understand the physical laws, the spiritual laws, and the mental laws, in order that he may be enabled to build a normal body. For, the only way in which a man's soul can manifest itself to the physical world at large is through the physical body. Therefore, the necessity of understanding the laws which govern us as a human race.

This marks the initial number of a magazine that is being published for the purpose of presenting to humanity just such rules and regulations as are necessary to the building of a normal human being. It will be the purpose of the writer in the future to attempt to present the physical side of the question. The mental side and the spiritual side will be presented in the magazine by others who are thoroughly competent to handle those subjects.

## PRELUDE

To the readers of THE GREAT WORK IN AMERICA; Greetings:

As the assistant editor of this magazine, I have been charged with the responsibility of conducting and editing the *Women's Department* of the Work. This gives me the great pleasure of a personal contact with all the women readers; and I trust, as time rolls by, that I may have the privilege of knowing that I have been of help to at least some who have done me the honor of reading these pages. I hope our journey together may be mutually pleasant and serviceable.

The articles to appear in these columns are dedicated to the *Mothers Of The World, In General*, and to the *Mothers Of America, In Particular*. But specifically they are dedicated to the *Mothers Of The Great Work* who are interested in the sublime philosophy of the Great School of Natural Science.

They are a personal message "From a Friend to a Friend".

Their purpose is to inspire every Mother—but more especially the Mother who is definitely interested in the Teachings of the Great School—to fulfill the Personal Responsibility which Motherhood has fixed upon her—the Responsibility of educating her children in the higher and more exalted phases of Life, that they may become the Torch-Bearers of the Human Race and the Exemplars of all that is good and noble in individual Character.

These articles will be addressed directly to the *Mother* of the Family. This, however, does not imply that I overlook the mission and the responsibility of the *Father* of the Family. Indeed, I realize that his obligations are just as great and just as exacting as are those of the Mother. But, I am commissioned to work along a definite line—and that line leads directly to the Mother of the Family. For this reason only am I limiting myself to the Mother's responsibility to educate her children physically, spiritually, mentally and morally, that she may successfully fulfill her mission in life and merit the rewards of Nature under the Law of Compensation.

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Personal observation, general information and specific data, culled from various and widely divergent sources, have served to establish, in my own mind, a vital and indisputable fact concerning our Mothers of today. Deeply as it may be deplored, the fact referred to is



neither beautiful, lovely, nor complimentary to the Mothers themselves. In truth, it constitutes a rather serious charge against them, and rather severely arraigns them at the bar of public conscience.

The deplorable fact referred to is, in effect, that a very large majority of the Mothers throughout the world have proven, and are proving themselves, failures—as such—in that they do not discharge their responsibilities of Motherhood in relation to their own children. This arraignment is a grave one, and demands a statement of the facts on which it is made.

The specific failure referred to, more definitely stated, lies in the fact that our Mothers of today do not instruct their children in the general principles and specific duties of life which form the underlying basis of all constructive manhood and womanhood. In other words, they fail to educate their children in a knowledge of those ethical and moral principles of life which are the vital foundation of all strong, intelligent, ideal manhood and womanhood, and which constitute the background of a truly happy and contented life of altruistic service in maturity.

That many of our good Mothers are keenly aware of their failure, and more or less frankly admit, it is proven by the various excuses they offer in extenuation of their delinquency. For illustration:

Some of them admit that they—"do not like to do it"—because it raises too many "delicate questions" which they hope to avoid.

Others plead that they are—"too busy"—with housework, club life and various occupations, to give the necessary time to such maternal education of their children.

Then there are a goodly number who apparently assume that their children receive such instruction in their schools, churches and other associations.

Occasionally there are those who frankly confess that they—"do not know how to teach such principles to children".

A few excuse themselves on the ground that their children "refuse to listen to lectures from their Mothers".

A considerable number endeavor to shift the burden of responsibility from their own shoulders, on the ground that their children—"are too preoccupied with school, with social duties, with this or that, to be bothered with instruction along such lines. They are not interested", etc.

There are yet others who appear to be greatly scandalized at the very suggestion that their children *need* instruction upon *such* subjects. Their children are "so innocent, so pure-minded, so spiritual and so altogether *good*", that any such education is wholly unnecessary to their welfare, and quite superfluous.

And finally, there is a small minority of Mothers who dispose of the entire subject somewhat after this manner: "I had to learn these things from hard, practical experience, and my children are no better than I. Let them do the same thing."

All the foregoing reasons, and many others, are offered by Mothers in justification of their failure to discharge their maternal responsibilities in the education of their children along the lines suggested. But the sum total of them all only proves that Mothers, in general, do not appreciate their maternal responsibilities in this field of education, nor the enormous *weight* of that inevitable responsibility. Hence, all the many and varied excuses they offer serve only the more securely to clinch the fact of their failure.

In many instances this failure is unwittingly admitted by Mothers in the very reason they offer for their failure to discharge their responsibility. In others, they indicate their recognition of the responsibility, all right; but they unhesitatingly refuse to accept it. In still other instances they seem utterly unconscious of any failure; and this is because they do not understand nor even realize this higher responsibility of motherhood.

Nevertheless, whatever the excuses or reasons may be, the unpalatable fact remains that the majority of modern Mothers do fail in their personal responsibility to educate their children in the higher ethics of Life. The failure *exists*, whatever the cause; and the existence of the failure creates a twofold problem which confronts society today, and which must be solved—if our future generations are to represent the highest, the noblest, the truest and the most beautiful and perfect manhood and womanhood.

This twofold problem is:

1. As a result of the failure on the part of Mothers to discharge their responsibility, the youth of our country are deprived of the ethical and moral training which should prove a guide to them in their maturing manhood and womanhood. How, then, shall this deprivation be overcome? The answer is:

By teaching each and every *Mother* her inevitable responsibility to each and every child she brings into the world, and by instructing her how to discharge it.

2. How can this knowledge be imparted to Mothers? The answer is:

By education alone.

This, then, is the purpose, the intent, and the *hope* of this series of articles:

1. To help the Mothers of the rising generation to a knowledge of their higher personal responsibility, and of how to discharge it.

2. To inspire them with the determination to do this according to their best knowledge and ability, at all times.

That we may know each other more intimately, and thus remove every possible obstacle in the way of a perfectly frank and confidential consideration of the entire subject, let me explain that I am a graduate Nurse. As such, in the background of my life are years of the most exacting and practical experience. I am, and have been for years, an earnest and conscientious student of practical psychology in its practical application to daily life and living.

My work, as a nurse, has given me entree into the homes of all classes of people, in which homes have lived Mothers and children of all ages and conditions. As a natural student of human nature and practical psychology, I was impelled to study the general conditions in the homes, and the personal relationships existing among their respective inhabitants. These circumstances and their attendant experiences brought me to a realization of the profound problem that confronts our Mothers today. They also impressed upon me the essential and vital need of educating these Mothers to an appreciation of their fixed and unavoidable responsibility to their children.

This constitutes the background of my authority to present the subject matter of these articles.

THE AUTHOR.

## PRENATAL INFLUENCE

"Individual human education begins with individual human Consciousness.

Individual human Consciousness begins at Conception.

Hence, Individual Human Education begins at Conception.

During gestation the child's education depends solely upon its environment.

The sole environment of the child during gestation is the Mother.

Hence, the *Mother* is the sole educator of the child during gestation.

Individual human education begins at Conception.

The Mother is the sole educator of the child during gestation.

Hence, the *Mother* controls the education of the child *during its prenatal life.*"

\* \* \* \* \*

The subject of Prenatal Influence has been consistently ignored in the past by the generally accepted consuetudes of society. Because of this restriction, and the barriers erected by it, the subject has not generally been brought to the attention of the women of this generation. Therefore, it is not understood nor appreciated by them. This is true of all classes of women—the intelligent, progressive class, as well as the ignorant, unintelligent class; and, because of this lack of understanding, Mothers often do their children great harm—usually unintentionally, sometimes unavoidably, often unwittingly. Nevertheless, the children are victims of unwisdom, whether from ignorance, indifference or intent.

The women of today are more intelligent, more progressive, more liberal in their views and broader in their interests than were their ancestors. They are more active in the study and solution of problems in general which are to affect the coming generation. They devote more time to attaining knowledge and wisdom along the lines germane to their responsibilities of wifehood and motherhood.

These articles are written for the *Mothers of Today*. Therefore, they are to be a frank, straightforward, open discussion of a subject which should lie deepest in the heart, mind and soul of every true woman and representative Mother.

The Masters of Natural Science teach us that reincarnation is a fact of Nature. They also teach us that it occurs only with the first intake of breath of the new-born babe. Many of those who read these

articles have the faith to accept these teachings of Natural Science as Truth. There will be those, however, among the readers who do not accept the doctrine of reincarnation as Truth. They, therefore, will not accept the doctrine that physical life, or reincarnation, takes place with the first intake of breath. Such as these undoubtedly will accept the teaching of the more modern school of science—that the soul of the infant enters the Mother's body at the instant of conception.

In either case, the law of Prenatal Influence is just as applicable.

In the first instance, the question will arise: How is it possible for the Mother's mental attitude to affect an unborn child when the soul of that child has not yet entered the forming body of the infant?

To such as may ask this question, the answer is: At the instant of conception, when the embryo is completed, there is automatically established an indestructible, magnetic vibratory relationship, or *Radio*, between the Mother and an incarnating, or reincarnating, soul in the spiritual world. This Radio consists of the developing physical and spiritual bodies within the Mother coordinating with the incarnating soul and its spiritual body, which is in the spiritual world.

Those who understand the principle of the Radio readily can understand how it is not only possible, but inevitable, that the developing infant body is a natural and definite line of communication between the mind of the Mother and the incarnating soul. The Mother constitutes the "sending station"; the incarnating soul the "receiving station"; the embryo the "transmitter". In this case it can be understood how easily and perfectly the mind of the Mother must inevitably control the mental environment of the incarnating soul throughout the prenatal life of the infant body and until the moment of incarnation, with the first physical breath of life. In other words, the Mother's mental, physical, spiritual and moral life have a direct and definite influence—for good or for evil—on the incarnating soul which has been brought into vibratory relation with her at the moment of conception.

Those who do not accept this doctrine of reincarnation naturally will accept the teaching of the modern school which, just as inevitably, establishes the Mother's educational control of her child from the moment of conception throughout its prenatal period. This is definitely and logically stated in an eminent physician's words, quoted at the beginning of this article.



With this explanation before us, the subject matter of prenatal influence divides itself naturally into three parts:

1. Proof that the Mother has control over the education of her prospective child from the time of conception until birth.
2. The extent of this prenatal control.
3. The mother's responsibility to exercise a constructive control over her prospective child during her pregnancy.

Let us consider and study these points in their logical, consecutive order, beginning with:

1. A Mother has physical, mental, moral and spiritual control over the spiritual and physical organisms of her child, during the entire period of her pregnancy. She is the sole arbiter of her prospective child's education during the nine months of its prenatal condition.

This fact is conceded and accepted by a large number of the most progressive and advanced thinkers of the day, in all the professions of life. The fact is based on undeniable experimentation, personal experiences, psychical researches, medical science and psychology.

But, much as the fact of prenatal influence is accepted by scientists, physicians and thinking individuals of the day, it is not sufficiently understood by those most vitally concerned—Mothers in general—in the practical way which would insure the application of the principle and the knowledge in all cases of motherhood.

The death knell of the Mother's ignorance is being tolled. The threnody of her neglect is being sung. If we but lift our consciousness to the realm of the finer harmonies of Nature, we already can hear the beautiful madrigal of the Mother's Knowledge and Responsibility resounding throughout the world and influencing all the high-minded, noble-hearted motherhood of the present and future generations. Out of the distance, borne on the wings of the wind, the glorious strains of a triumphant *Te Deum* reach the ears of our souls, coming from the lips of the future generations, in eulogy of the noble Mothers who started them safely on their passage of life, and directed their little barks wisely and intelligently through the perilous waters of their prenatal voyage.

Medical science tells us that, during the period of gestation, the body of the unborn child is united with its Mother by what is known, in the medical world, as the "umbilical cord".

This cord constitutes the medium through which the infant body receives its nourishment and blood supply, and upon which the infant's life absolutely depends. Through it a constant flow of blood passes from the Mother's body into that of the infant body, returning again to the Mother. It is a literal, physiological fact, that the Mother's blood is the child's blood. Therefore, anything which affects the circulatory system of the Mother necessarily affects the circulatory system of the child. So truly and completely is the unborn child's life but a part of the Mother's life, that its entire blood circulation is dependent upon the Mother's circulation, through this umbilical cord. The independent heart action and life of the child begin only at birth and at the first intake of atmospheric breath.

Medical science further tells us that physical and mental disease in the Mother is transmitted to the unborn child through the medium of the blood. They tell us the same of mental and physical health.

If this be true of physical and mental disease, or health, then why is it not true of moral and spiritual disease, or health? It is *just* as true.

At this point I can hear some of my readers saying: "Suppose this soul, which is coordinating with this infant body in the Mother, is an 'old soul', advanced and established in psychic development far beyond the Mother. Then, how is it possible for the Mother—*younger* in development—to influence that soul one way or the other?"

In this way: Once the magnetic vibratory bond is created by Nature between a soul and an infant physical body, that bond is indestructible. Hence, it is influenced thereafter by the environment surrounding that body. If the environment is made lofty, ennobling and uplifting, through the Mother's constructive attitude and effort, then it becomes an inspiring and helpful impetus which sends the coordinating soul free and unhampered along its evolutionary way. If the environment is indifferent, degrading and destructive, this environment and influence retard the coordinating soul, and hamper it in its development while manifesting in that environment.

Thus we see, by controlling her own physical, mental, moral and spiritual conditions, the Mother controls these conditions and environment—in an educational sense—in her prospective child.

With this intimate condition existing between the Mother and her unborn child, during its prenatal life, and she—being its sole environ-

ment during that time—it is evident that the Mother has unlimited control and influence over the future life and destiny of her prospective child, and can influence it as she will—for good or evil.

Ralph Waldo Trine says: "How careful in their prevailing mental states should be those who have children in their charge, and especially how careful should be a mother during the time she is carrying her child, when every thought, every mental as well as emotional state has its direct influence upon the life of the unborn child."

Sarah Curtis Mott, one of our eminent women writers, says: "When a woman is in doubt as to the possibility of an impression, or the strength of an impression, and its resulting injury, on an unborn child, let her look at the matter from this point of view: Can she deny that a sudden and powerful emotion may so disturb the stomach and heart as to cause vomiting and faintness? Hardly! Now consider that a very delicate membrane encases the unborn child: Through this membrane there is a constant interchange of blood in the child's body with that in the mother's body. Any nervous impression which produces an alteration, temporary or permanent, in the blood of the mother, is thus directly communicated to the child. This is a demonstrated, physiological fact. If the mother can transmit, through the circulatory medium, her own characteristics of mind and body, is it unreasonable to ask women to accept the further truth that whatever experiences make a strong impression, pleasant or otherwise, on the mother, will likewise affect the child?"

So, by means of the Radio connection, every act of the Mother makes an impression on the nascent consciousness of the infant entity who is to inhabit the physical body in her charge. Every thought or act or emotion or impulse of the mother impresses that Soul. In this way it is possible for the mother to control the life and development of her child during its prenatal period.

A learned paidologist of the East says: "I am stating but a truism when I say that it is accepted as a fact by all acknowledged teachers of children, as well as by psychologists in general, that the mind of the infant is far more plastic than is the mind of the youth. It is also accepted that the younger the infant, the more plastic its mind and the more impressionable to its environment."

If this be true, then it is logic that the mind of the unborn child

is more plastic and more impressionable to its environment than is the born child.

We all will admit that the mother, to a considerable extent, has control over the education of her child *after* birth. The majority of us, at least, will further admit that this education necessarily is limited because of the age of the child—and therefore its less plastic mind—and its mixed environment.

If we admit these statements, then we must further admit and accept the statement that she has unlimited control over the education of her child—in a broad and general sense—*before* its birth, because of its greater plasticity of mind and its impressionableness to its environment—which is the mother herself.

A doctor of Psychology expresses his views on prenatal influence in the following manner: "The influences of heredity are acknowledged by all authorities, medical, scientific psychological and otherwise. They are proven very simply, but very conclusively, in what is known as family resemblances in children. The very basis of family resemblance is in the fact that neither parent has made any effort to change the family type. In other words, the *law of heredity alone* accounts for family types.

"But, one of the most conclusive proofs of the almost *unlimited influence a mother has over her offspring during the period of gestation*, is in the fact that she may entirely change the body of the child from its family resemblance and type during the prenatal period, and mould it as she wills.

"I once knew the mother of three boys, all of whom bore the regular family resemblance. Before becoming pregnant a fourth time, the mother prayed that her next child might be a girl, and bear the physical aspect of Dante's beautiful Beatrice. After pregnancy, the mother daily visited a near-by art gallery, where she remained for hours studying an original copy of Dante's Beatrice. A reproduction of it was placed in her home, and a mental copy of it kept constantly in her mind.

At the end of nine months her child was born—a girl, bearing none of the family physical traits, but rather the characteristics of Dante's Beatrice. As the child grew older these characteristics became more and more pronounced, and the last time I saw her—

when sixteen years old—she was a perfect replica of the beautiful, historic, Florentine lady—Dante's Beatrice."

If these words can be accepted as an authority whatever, surely these bear proof to the fact that a mother has potent control over the development of her child during its prenatal life.

Quotations from "The Arena": "However much credit we may give to the effect of environment and training on character, we believe it to be comparatively powerless when it has the task of modifying, to any great extent, the racial or family temperament; it is, therefore, no doubt a truism that both the genius and the criminal are born, not made. This being so, we then reach the idea that training *after* birth is comparatively powerless against the forces of heredity. If we accept the far-reaching influence of heredity, it is obvious that the mother must commence the training of her children *before they are born*.

"A child's existence begins at the moment of conception, and at that instant certain hereditary traits of its parents' characters are imbued in it. But it is *at this period that a child should enter upon its education*, for in spite of the fact that certain tendencies were implanted in the embryo at the moment it came into existence—by the fertilization of the ovum—the nine months of a child's prenatal life are the most momentous of its career, *especially as far as its character is concerned*; and this period can be used by its mother only in doing away with, or reducing to a minimum, any probable bad traits which she thinks it has inherited, but also in implanting in it other tendencies, and also increasing those already there, which she may consider calculated to be for its future good.

"Tendencies toward evil doubtless exist in us all, but the mother has tremendous power to counteract and even, perhaps, extinguish these tendencies by seeing that during the three-quarters of a year that passes before her child's birth only the purest and best ideas are in her mind. Then is there every chance of the offspring being itself possessed of a tendency toward what is moral, and have an innate detestation of all that is immoral. How careful mothers should be of the books they read, the thoughts they think and the company they keep during pregnancy. There is very little doubt that *during the prenatal period the mother has the power to inculcate in the mind of*



*her child whatever she likes, and she may thus make it whatever she may desire it to become in after life". \* \* \**

(The reader will please note that most of the quotations used are from authors who accept the modern view, namely, that the child's life begins at the moment of conception.)

E. R. Champness, in the Westminster Review tells us: "That the embryo is influenced by mental conditions of the mother, has long been recognized. Earlswood's Sanitarium contains many patients whose insanity has been traced to the fact that the mother had a severe shock, or great trouble, during the prenatal period."

An illustration will prove this:

In a suit brought by a wife against her husband for divorce, her testimony developed the following: Before marriage she idealized her husband, and believed him the embodiment of everything true, noble and good. During the first month of her married life she was completely disillusioned—but not until after pregnancy. During the entire prenatal period she grieved and suffered all that her nature could endure. Again and again she prayed that her unborn child might never develop sufficient consciousness to understand the meaning of her own disillusionment.

Her prayer was answered, in that her child was born an idiot, and never developed sufficient consciousness to know anything whatsoever. (From a statement of the attorney for the woman.)

Champness continues: "Medical science shows very clearly that the embryo responds readily to the nerve vibrations of the mother. \* \* \* Then, seeing how closely the embryo is connected with the nervous system of the mother, it follows that it also must be affected by the influence that strongly affects the mother. Mrs. C., a friend, was devotedly attached to her father. On his death she was overwhelmed with grief and was thereafter continually thinking of him. Nine months later she gave birth to her seventh child. As a baby, the child was quite unlike what any of the other children had been. It was described as being its 'grandfather in miniature'. Now, as a young man, he bears a strong resemblance to his grandfather, and he is the only one of the family who does."

The author of THE GREAT PSYCHOLOGICAL CRIME gives the following illustration:

"A married woman who had been a consistent disbeliever in an-

other life, had reared two children. About the time she became pregnant for the third time she began the study of spiritual mediumship. She rapidly developed mediumship in its most intense form, namely, complete trance. For eight months before the birth of the child she daily submitted herself to these mediumistic trance conditions. When her child was born, and before it was six weeks old, it developed some unusual phenomena of a psychic nature, in that pictures, letters, and even names would suddenly appear upon the surface of the child's body, and as suddenly disappear. These phenomena continued, at intervals, until the child was old enough to set its own will to work in opposition."

Sarah Curtis Mott says: "Numerous cases are on record which prove conclusively that if the mother, during the period of the formation of her child, experiences sudden fright, or even the mental picture of physical deformity, it affects the forming child to the extent of reproducing the same deformity in the child."

There is, however, nothing whatever for a mother to fear, if she will bear in mind that she has the power to *control* these conditions, by the simple exercise of her *Will*. That is one of the important purposes of this work—to teach her to rely upon her own powers of control.

An eminent New York obstetrician, in a current magazine, states:

"Keep your heart and mind occupied by the thoughts that during the nesting, formative period of your child's life, the child development can be influenced only by your failure to order your own life in the way that will result in the highest degree of health, happiness, mental poise and spiritual atmosphere.

"Every expectant mother should thus prepare her body, mind and spirit for the sacred trust of a human soul. Fill your thoughts and your time with these constructive ideas."

With these words, this eminent physician admits the potency of a mother's influence over the character and well-being of her prospective child.

A potent illustration of what can be effected at the time of conception, and during the prenatal period, is given in the Bible—Genesis, Chap. 30, wherein Jacob exercised his knowledge of the law of

prenatal control, and became the owner of Laban's flocks and herds, by producing spotted and ring-streaked animals at will.

These various illustrations and quotations have been collected, compiled and set forth merely as proofs of the previous statement made in the beginning, namely; that the *Mother has control over the education and environment of her prospective child from the time of conception until birth*. These quotations and illustrations are taken from well-known writers and authorities in the various lines of endeavor dealing with mothers and their children. All, directly and indirectly, bear proof that the mother has control over the physical, mental, moral and spiritual life of her child during the period of gestation; and that the *education of her child is entirely in her care and keeping during the most important period of its life*.

Therefore, Mother, take heed. Begin today to realize the vital and potent influence which it is your privilege to exert over the individual Soul which is coordinating with the infant body within you, through Nature's wondrous goodness and beneficence. Lift yourself out of the indifference and neglect of the average mother. Resolve in your heart, mind and Soul, that you have assumed a profound and active responsibility and that you are going to discharge it to the full limit of your knowledge, during the prenatal life of your prospective child.

Then and then only will you earn the everlasting gratitude of an evolving Soul, and merit Nature's generous rewards and bounteous blessings for your intelligent cooperation with her in the development of an Individual Soul.

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II.

Strange child, he winced a bit but did not cry.  
His arms about my neck, eyes opened wide  
-----He still seemed not to see me ----

"Turn in here."

FO

"This barn?"

"This what? Oh! ----- yes."

III.

I stood in a cob-web festooned loft.

"Lay me upon that couch - in the ante-room."

"Lay you upon this dirty plank?" - I cried.

"This what? Oh! -- yes, this---dirty---plank."

"I cannot leave you here. Where do you live?"

"My mother will be home. *Please go 'way!*"

He sat up, fondling cobwebs on the wall.

His eyes were sad; head forward on his chest.

IV.

Suddenly the pale face raised itself in the  
dim light. There was a slight smile flickering  
upon his mouth, and his eyes, starry and full  
of a deep joy, passed me by.

There was a heavy silence to which the ticking  
of an insect only added weight.

I felt an aching pain.

I who handled men and dealt in millions,  
attended church and begot a family -

I could not bear the weight of a dusty silence ----



A child outlifting me in silence!

Each cell in my body whirled, grew hot and cried.

Then the boy looked in my eyes.

This time he saw and knew.

And I glimpsed it in his face.

I was drowning - my heart -----

V.

I lowered my eyes.

I who handled men and dealt in millions,

attended church and begot a family,

lowered my eyes from those of a child

in a dusty silence.

VI.

----- There in that ante-room

on a carpet of crimson plush

at the feet of a fair young prince -

at the feet of a luminous god

on a couch of silver silk -

I raised my eyes again.

VII.

"You're getting dirty on those boards," he said.

"Those what? Oh yes -" and then I shook my head.

VIII.

The boy stood up.

Dark-haired and starry-eyed,

Poised like a god -----

"And can you really see?"

"If you show me now, perhaps -----"

IX.

And so I followed into his Wonderland;

----- Went through his palaces;  
Sat on his throne with him.  
And in a secret place  
There was a passageway,  
---- A trap-door going down  
into the treasure-room:  
A secret button pressed,  
A magic candle lit,  
And shelves of treasure there  
From every land on earth.  
- With little animals  
to guard the Jewel-case,  
The little jewels gathered  
from a far-off shore  
In times of peace  
when on a pilgrimage -----

X.

A creaking in the ante-room.  
"The Queen has come," he said.

XI.

--A girl of twenty-five, with sharpened,  
brittle face,  
her high heels clicking  
on the boards ---

She kissed her child and listened to his tale.

XII.

I turned to go ---

My foot sank through a rotten board.  
Ah, yes - another trap-door to the  
treasure-room!

----- I barked my shin upon the silver lock  
and ran a Golden Nail into my heel -----

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